

H I S T O R Y
OF
DELAWARE COUNTY
AND
OHIO.

Containing a brief History of the State of Ohio, from its earliest settlement to the present time, embracing its topography, geological, physical and climatic features; its agricultural, stock-growing, railroad interests, etc.; a History of Delaware County, giving an account of its aboriginal inhabitants, early settlement by the whites, pioneer incidents, its growth, its improvements, organization of the county, its judicial and political history, its business and industries, churches, schools, etc.; Biographical Sketches; Portraits of some of the Early Settlers and Prominent Men, etc., etc.

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days of the old Whig party, and the township is still known as a Democratic stronghold.

The village of Bellepoint is pleasantly situated, in an angle formed by the junction of Mill Creek and the Scioto River. It was laid out by James Kooken in 1835, and was the result of a wild speculation. A few wealthy capitalists were going to slack the Scioto River, and thus subject it to steamboat navigation. These capitalists and speculators were going to buy large tracts of land, and sell it out at immense profits, and so become millionaires. Kooken, dazzled by these visionary schemes, was easily persuaded to come to this section and buy a large tract of land, upon which he laid out the town of Bellepoint, as above noted. It was in the form of a square, and consisted originally of 160 lots, which, for a time, went off rapidly at \$50, and some as high as \$75. Suddenly came the news that the fall of the river, between the new town and Columbus, was so great as to render slack-water navigation wholly impracticable. Land, which a few days previous had

been held at \$14 per acre, dropped to \$1.25, and the "corner lots" of Bellepoint could not be given away. Kooken and a few others, however, not in the least discouraged, continued to push matters at the "Point," and by every means endeavored to build up their town, but their enterprise availed nothing.

A post office was established at Bellepoint in 1836-37, with Walter Borgan as Postmaster. Francis Marley kept a blacksmith-shop very early. His shop stood, not "under the spreading chestnuttree," but on the east side of the river. The first tavern was kept by Josiah Reece. The first church and schoolhouse, of which mention has already been made, were located at this point, and the first school was taught by John C. Cannon in 1835. He died in an unused cabin in the neighborhood, of exposure, resulting from protracted dissipation. The first sermon preached in the township, we are informed, was at the house of James Kooken, by Rev. Mr. Van Demem.

CHAPTER XX.*

RADNOR TOWNSHIP—SETTLEMENT—AN INCIDENT—THE WELSH LANGUAGE—SCHOOLS AND CHURCHES—VILLAGES.

"Yr hen Gymraeg iarith fy Mam."

ATTER the war of the Revolution and the passage of the ordinance of 1787, securing for freedom and free soil the vast domain northwest of the Ohio River, many emigrants from the principality of Wales, in the kingdom of Great Britain, reached our shores. Large settlements were made in Oneida County, N. Y., and Cambria County, Penn. When peace was secured with the Indians on the frontiers, adventurous Welshmen found their way into the great Miami Valley, and commenced a settlement in 1797. In the year 1801, a young Welshman named David Pugh, from Faesyfed (Radnorshire), South Wales, after a perilous voyage of three months, landed at Baltimore, Md. Here he found employment, and acquired a knowledge of the English language. In 1802, he went to Philadelphia, where large numbers of his country-people resided. Here Mr. Pugh became acquainted with Dr. Samuel Jones, who held a

land warrant for 4,000 acres of United States military land, located in Township 6 and Range 20, of the United States Survey. Dr. Jones, recognizing the fitness of the young Welshman as a trusty, energetic and adventurous man, employed him to visit the new country, find the land he owned, and make a report. Early in 1802, David Pugh left Philadelphia on horseback, and in two months reached Franklinton, Franklin County, the nearest settlement to the land for which he was seeking. Guided by an old experienced backwoodsman, he left Franklinton, traveling northward through an unbroken wilderness, and in two days found the land called for in the warrants held by Dr. Jones. After ascertaining its boundaries and carefully examining the quality of the soil, the timber and the water privileges, he left the wilderness, and in the early winter, returned to Philadelphia and reported the result of his mission.

We may here add the following topographical and physical features as presumably embodied

By Rev. B. W. Chidlow.

in the report to his employer: A region, for farming purposes, unsurpassed in the State; rich and fertile land, well watered and timbered. The surface gently rolling or undulating, but not broken by rough and jagged hills or bluffs. Fine timber, such as oak, hickory, ash, walnut, hackberry, elm, sugar maple, etc., abounding in the greatest profusion. Without large water-courses, except the Scioto River, which forms the western boundary line of the township, but with numerous small brooks originating in its own territory and flowing into the Scioto River, affording excellent drainage to the land, and an abundance of stock water.

On the 2d day of March, 1803, in the city of Philadelphia, Dr. Samuel Jones sold this quarter of a township (4,000 acres), which was the southeast quarter of Township 6, in Range 20, to David Pugh, for \$2,650, reserving 50 acres given to David Lodwig (a Welshman then living in Philadelphia), and 50 acres donated as a glebe for a Baptist or Presbyterian minister of the Gospel who would settle there. (See records Franklin County, book A, page 32.) On his return from the West, David Pugh met Henry Perry, of Anglesey, South Wales, and arranged with him to commence a settlement on the land which he had visited. Mr. Perry left his wife and several small children near Baltimore, and, with his sons Ebenezer and Levi, aged fifteen and thirteen years, made the journey on foot, enduring many hardships. Late in the fall of 1803, Henry Perry and his sons squatted on this land, built a cabin, and, during the winter, cleared a few acres, which, in the spring, they planted in corn, potatoes, pumpkins, beans, etc. Their food, except venison, wild turkeys and fish, and the seed used in planting the clearing, they had packed on foot from Franklinton, a distance, through the unbroken forests, of over thirty miles. In the early summer of 1804, Mr. Perry left the boys in charge of the improvement, and, on foot, returned to the vicinity of Baltimore, and with his wife Margaret and the children, after a long and toilsome journey in a cart, arrived back at his new home in the wilds of Central Ohio. The heroic and noble boys were found all right, with a fine crop and a cheery cabin to greet the re-united family.

In 1804, David Pugh again visited the West and surveyed his land into 100-acre lots; laid out a town near its center which he named New Baltimore. Mr. Pugh, in honor of his native county in Wales, called the township "Radnor." It is, however, of English and not of Welsh origin.

After the conquest of Wales by Edward I, in 1282, the name was given to one of the twelve counties of the principality. The Welsh name of the county was "Maesyfed," signifying "the field of drinking." "Maes," a field. "yfed," to drink. Tradition and the songs of the ancient bards say that part of the country was so called because in a great battle the earth was saturated with the blood of the slain.

In July, 1804, Mr. Pugh sold, for \$150, 100 acres of his estate to Henry Perry. This was the first land sold to an actual settler in the township. The same year, Mr. Pugh sold, in lots of 100 acres each, at the same price, to Richard Tibbott, John Watkins, John Jones (emigrants from Wales), Hugh Kyle and David Marks (from Pennsylvania). In 1805, the following families from Wales, Evan Jenkins, David Davids, Richard Hoskins and David Davies; and John Minter, from Pennsylvania, bought land and settled in Radnor.

David Pugh visited his native land in 1806, and, in 1807, returned to Radnor, accompanied by his sisters Mary and Hannah, with their husbands, David Penry and John Philips, welcome additions to the new settlement. The same year, Eleanor Lodwig with her children, Thomas, John and Letitia (her husband David had died in Franklinton), made Radnor their home. The following year, Benjamin Kepler, Elijah Adams, Thomas Warren, John Foos and their families were added to the settlement. These original settlers encountered many difficulties and endured great hardships, but they struggled manfully and successfully, and are worthy of especial honor and grateful remembrance.

During the war of 1812, Radnor was a frontier settlement. A block-house of heavy logs, 18x20 feet, was built, and several times the settlers found protection within its walls. At one time, the danger of attack from hostile Indians was so alarming that the people abandoned their homes and fled for safety to a fort near Franklinton. After the war was over and peace was restored to the country, the flow of immigration brought many settlers to Radnor, among them Mrs. Wasson and sons, Joseph Dunlap, Samuel Cooper, Robert and John McKinney, Obed Taylor, James and Matthew Fleming, from Pennsylvania and Maryland. John Jones Penlan, Walter Penry, Sr., with his sons Walter, William, Edward and Roger; Thomas Jones, with his sons John A. and Thomas; Ellis Jones, David E. Jones, Edward Evans, Ned Bach, John Owens, Roger Watkins, Watkin Watkins,

William Watkins, John and Humphrey Humphreys, Benjamin Herbert, Morgan D. Morgans, blacksmith; J. R. Jones, weaver; J. Jones, mason; John Cadwalader, Rev. David Cadwalader, David Lloyd, John Davies, cooper; Mrs. Mary Chidlaw, Robert and Stephen Thomas and others from Wales. From 1821 to 1831, a large number of families from Wales and different parts of our own country found homes in Radnor Township, and during this period, nearly all the land within its limits was purchased by actual settlers.

The unsettled life of the pioneers, and the dangers to which they were often exposed, are aptly illustrated by the following incident, which actually occurred in Radnor. In the early history of the township, the Wyandot and Shawnee Indians from the Sandusky reservation would frequently visit the settlement, and trade venison, moccasins and fur for corn or other produce which the inhabitants had to barter. The Indians were always well disposed and friendly; but, on one occasion, a number of the "redskins," in passing through the settlement, entered a cabin and stole a bandanna silk handkerchief. When the theft was discovered, two or three of the settlers went in pursuit of the Indians. They were mounted, using deerskins or blankets for saddles, and on a little stream, afterward called "Battle Run," they found the Indian camp. The squaws were there, but the men were out hunting. The stolen property was found, and the owner claimed and took it, the women remonstrating and yelling at the top of their voices. The captors mounted their steeds and beat a hasty retreat. Soon, as they were dashing through the woods, they heard the crack of the rifle. This note of warning increased their speed, and, as they were passing the cabin of Hugh Kyle, he saw Evan Jenkins in the lead and his blanket dragging the ground, as he excitedly spurred on his flying charger. Kyle called out to Jenkins to hold on to his blanket, but the fugitive returned the answer, "Let her go and be hanged; better lose the blanket than get cold lead." The next day, the Indians came to the settlement and invited the inhabitants to a council. They met at the cabin of David Marks, smoked the pipe of peace with assurances of mutual friendship, and that henceforth the rights of property would be sacred, and Evan Jenkins avowed that he would never again take a bandanna from the grip of a squaw.

When the county was organized in 1808, it was divided into three townships or districts, for the

purpose of holding its first election. One of these townships was called Radnor, and comprised nearly one-third of the county. On the 15th of June, 1808, the County Commissioners, at their first meeting, created the township of Marlborough out of the original territory of Radnor, as was Thompson and Troy, some years later. Thus Radnor was cut and slashed, in the making of new townships, until brought down to its present dimension, which, in extent, is about ten miles from north to south, and from three to five miles in width from east to west. It is bounded on the north by Marion County; on the east by Marlborough, Troy and Delaware Township; on the south by Scioto Township, and on the west, the Scioto River forms the boundary line between it and Scioto and Thompson Townships. Radnor is one of the finest farming districts in Delaware County. Grain is very extensively cultivated, especially wheat, which is the main crop, though corn and oats receive due attention. Considerable stock is also raised, and a large number of fat hogs are annually shipped from the township.

For several years, amid privations and hardships, toils and dangers, the families of the early pioneers were wonderfully preserved from serious sickness and from death. The first death in the settlement was the mother of Hugh Kyle. By the aid of the "broad-ax" and the "drawing-knife," a coffin was made, and her remains were laid in the first grave dug for a white person in Radnor Township. As the first funeral in the settlement, it called out the genuine sympathy of all the inhabitants. They met at the house of their esteemed neighbor, and, with solemn tread, followed the humble bier through the forest to the sacred spot, where, with loving and sorrowful hearts, they deposited her remains in the grave, to rest in hope till the day of immortal awakening, when "they that sleep in Jesus will God bring with him." This was the first fruit of the harvest of death gathered into the old cemetery in Radnor. The oldest marked grave in this burying-ground is that of "David Davids, aged 48 years, who died September 10," 1810. During the war of 1812-14, a company of soldiers were encamped in Radnor, and several of them died and were buried in the cemetery, and their graves are still recognized, but unmarked.

The early settlers of Radnor, for many years, had neither a doctor nor a drug store. In their sickness, they relied on remedies found in the woods or fields, and good nursing by kind neigh-

bors. The wild lobelia, the bark of the dogwood and wild cherry, and burdock root, were the remedies employed, and with encouraging success.

As we have seen, a large number of the early settlers of Radnor Township were natives of Wales. And from the time when the original pioneer, Henry Perry, and his heroic boys, Levi and Ebenezer, used their mother tongue in their first home there, the Welsh language, grand in structure, forcible in expression and euphonious in sound, has been extensively used in the township. In social life, in the marts of trade and in the religious life of the people, the old and honored vernacular was the language of the early settlers, and is still used in the family, around the domestic altar, and in the public worship of God. The Welsh language, the Welsh Bible and the Welsh preacher have left an impress on thought and life in Radnor more enduring than burnished brass or polished marble. Beneficent, elevating and pure, these influences have developed and nurtured the elements that produce true manliness and real success in life and destiny. The Welsh emigrants Americanized readily and thoroughly in all that pertains to good citizenship, yet they naturally cling, with justifiable tenacity, to the old vernacular, "yr hen Gymraeg, iaith fy Mam" (the old Celtic, the sweet language of my mother). The history of the Welsh language is remarkable in its origin: it dates to a very remote antiquity, and is, to-day, one of the oldest living languages. When Julius Cæsar invaded Britain, the "Cymraeg" was the language of the heroic Britons that successfully resisted the Roman legions and compelled an ignoble retreat. After the conquest of Britain by the Romans, the Welsh retained their language in its purity. The Norman and Saxon, the Piet and the Dane, depriving the Welsh of the best portion of their country, failed to destroy their language. Through successive ages, it has survived, and is now the language of more than one and a half millions of people in the principality of Wales, in the United States and Australia. In regard to the antiquity of the Welsh language, it may be truly said that it was gray with age when the English was born, and is now richer in its literature and more cultivated than ever before. Taliesin, a renowned bard of medieval time, has said:

"Ei Nef a folant,
Ei iaith a gadvant,
En grolad a gallant
Ond, gwyllt Walia,"

a prediction that the Britons would serve and worship God and preserve their language, but would lose their country, except the mountains in the West. The condition of the Welsh people to-day affords a verification of the prophecy of the old bard. The mountains of Wales, the land of their fathers, they fondly call their home. Their Welsh Bibles and their religious life are loved and cherished with absorbing fidelity, honoring their godly ancestry and the God of their fathers.

[The editor finds the following matter in the County Atlas, published in 1875, which he deems of historic value, and is unwilling to omit in the history of the township, although it has been overlooked by Mr. Chidlaw: David Pugh, who built a cabin, in 1804, upon the site of his prospective town of New Baltimore, cleared a piece of ground, some three acres in extent, near by, which he sowed in "Welsh clover." The seed of this clover he brought from Wales, and found that it grew well and afforded most excellent pasturage. Perry Jones and David Marks, upon their settlement in the township, planted some apple-seeds, and, in time, the trees matured and furnished a supply of fruit. This was the first effort at fruit-growing in this section of the county. Mr. Marks was a prominent man, and afterward became one of the Associate Judges of the court. Elijah Adams, mentioned in the list of early settlers, was the first Justice of the Peace in Radnor, and held the office for many years. Thomas Warren opened the first tavern in 1811. This "ancient hostelry" was kept in a log building 20x32 feet, and two stories high. The tanning, which was as common then as milling, was done mostly at Delaware, and the milling itself was done, for years, at Meeker's, on the Olentangy, south of the town of Delaware. There were no mills built in Radnor for a number of years, except hominy mills, which were in common use. The first child born in the settlement was David Perry, Jr., and the second was Mary Jones (Mrs. Mary Warren), in the spring of 1807. Among the early marriages may be chronicled those of the two sisters, Margaret and Sarah Warren, to David Cryder and Montgomery Evans, respectively, in 1811. Mr. Chidlaw mentions, in a beautiful manner, the first death which occurred.]

The pioneers of Radnor were the friends of education, and when their children became of suitable age, they united together, built a log-cabin schoolhouse, and employed a teacher. No record or tradition points out the spot on which the cabin schoolhouse was built, and by whom the first

school was taught. Before the day of school laws in Ohio, the people of Radnor were a law unto themselves, and educational interests were cherished accordingly. In 1821, there were three log schoolhouses in the township—one on the farm of John Phillips in the southern part, another on the farm of Ralph Dildine, in the center, and another, in the northern part, near where the old block-house stood on the farm of Benjamin Kepler. The school term embraced three or four months during the inclement season. The teachers received from \$9 to \$12 a month, and boarded around. Their pay was largely in trade, produce, and goods manufactured with the help of the spinning-wheel, and the domestic loom in the skillful hands of the mothers and daughters that honored and blessed the early homes of Radnor.

One of the early teachers, who taught about 1818, was Roger Penry, a native of South Wales. He was a fair scholar, especially in arithmetic and grammar, and in general knowledge. He was in advance of the age, therefore his services among the youth of Radnor were not fully appreciated. Small scholars, both as it regards age and proficiency in letters were not his delight. But his disciples in Pike's Arithmetic and Murray's Grammar were greatly benefited by his instruction. Another cotemporary was Christopher Moore, whose specialties in teaching were orthography and chirography, and in these branches of learning he was a genuine enthusiast. In Webster's Spelling-book he was at home, and in writing copies he was unexcelled. His spelling schools and matches were always great occasions, and attracted crowded houses. Gathered on a winter evening on the puncheon floor of the log schoolhouse, Master Moore with a radiant face, comfortably seated on his three-legged stool, and his scholars on split-log benches; in the blazing light of a capacious and well-filled fire-place, the work of the evening would commence. The master knew the text-book by heart; with closed eyes, smiling face, and quick ear he gave out the words. It required about four hours to spell from "ba-ker" through the hard words in the pictures and the solid columns of proper names at the end of the book. In a word, the earnest, interested teacher had scholars like-minded, spelling was a great business, and en-chained the attention of all concerned.

One of these spelling-schools is well remembered by the writer. Master Moore was in his best trim. The first part of the evening was spent on words of three and four syllables. After a short intermis-

sion, brimful of fun and cheer, the contest on proper names began and continued until three trials were finished, and the winning side crowned with the laurels of triumph. The night was dark, our hickory-bark torches were lighted, and we left for our homes. A jovial youngster in his teens and bent on fun, carried our torch and led the way through the woods. We had to pass through a swamp, trees had been felled over the deepest water, and on these round logs we must walk. Our guide and torch-bearer, nearly safe on the other side, and the rest of us boys and girls strung along the log, commenced jumping on the log (the boy did), and produced such a motion that we lost our balance and fell in the water waist-deep. Wading for the shore, some were frightened, others jubilant, some crying, others laughing, but we all reached dry land in safety. Our torch was out, and the night was dark, and no road. We were in the woods, and at our wits' end. We groped our way as best we could, and ere-long reached a fence, then we found our way home, amused with the adventure in the swamp, and the trick of our guide.

The following statistics will show the advancement made in education in Radnor in the last fifty years: Number of school districts 8, with a comfortable schoolhouse in each, seven of which are brick and one frame; estimated value approximating \$7,000. Number of pupils enrolled, 261; number of children enumerated in township, 323; number of teachers employed within the year, 12; amount paid teachers during the year, \$1,946.

Nearly all the pioneers of Radnor were religious people, and the history of religion in the township is coeval with its first settlement. For several years the people had neither a church nor a school, but any itinerant minister of the Gospel was kindly received into the cabins, and they gladly heard the Gospel from his lips.

The Baptist was the first religious society organized in the township. It was constituted May 4, 1816, in a log schoolhouse, on land owned by William Lawrence, Esq. The council consisted of Elder Henry George, of Knox County; Elder William Brundage, and Brethren Cole, Dix, Bush and Wilcox, of Marlborough Church, and Elder Drake, and Brethren Monroe and Phelps, of Liberty Church. The constituting members were John Philips and Hannah, his wife, William David, Thomas Walling, David Penry and his wife, Mary; James Gallant, Eleanor Ludwig, Daniel Bell, Reuben Stephens and his wife, Eliz-

beth; eleven in all. They had no Pastor for two years; Elders Drake, George and Brundage supplied the church with preaching once a month. From 1818 to 1824, Elder Drake served the church as Pastor, and his labors were greatly blessed. In 1827, the church called the Rev. Jesse Jones, at a salary of \$100 a year, one-fourth in money, the rest in trade. He was an able preacher in Welsh and English, a scholar and a faithful Pastor. He served the church acceptably for two years, and returned to Oneida County, N. Y., where he died, an old man and full of years, honored and beloved by all that knew him. In 1830, Elder Thomas Stephen, recently from Wales, an eloquent and earnest preacher, was called to the pastorate and served the church for six years. He is now living in Oregon, enjoying the eventide of a long and useful life. Rev. William Terrer and Rev. Thomas Hughes preached for several years in the Welsh language. In 1836, Elder Elias George was called and labored successfully until 1842. Since that time, the following ministers have labored in the service of the church: Rev. James Frey, Rev. F. V. Thomas, Rev. D. Pritchard, Rev. T. R. Griffith, Rev. R. Evans, Rev. R. R. Williams, Rev. E. B. Smith, Rev. C. King, Rev. F. Dyall and Rev. William Leet, the present Pastor.

The first Deacons chosen at the organization of the church in 1816 were John Phillips and David Davies. The first house of worship was built of logs, 20x22 feet, and located near the graveyard. The settlers, without regard to denomination, were glad to help build the house of the Lord. Each one brought a few logs already hewed, and assisted in the raising and completing of the tabernacle of the Most High. The memory of that old log church is yet fragrant, and cherished by the descendants of those whose piety and zeal secured its erection. In 1833, the congregation built, near the site of the log chapel, a neat stone edifice 30x40 feet, and, in 1867, the present house of worship, of brick, was built at the cost of \$4,500. This venerable church of Christ, now numerically strong, and spiritually prosperous, in the sixty-three years of its existence, welcomed into its fellowship and communion over five hundred members; ordained four ministers, and sent out five of her sons to preach the Gospel, one of whom, Rev. W. Williams, is a very successful missionary in India; another, Rev. C. D. Morris, is the esteemed Pastor of the First Baptist Church in Toledo, Ohio.

The Methodist Episcopal Church had its representatives in Radnor at an early day. Tradition informs us that, in an early period of our religious history, an itinerant preacher found his way to the settlement and preached unto the people the word of the Lord. The cabin of Henry Perry, who was a Wesleyan, afforded a house for the faithful herald of the Cross, and there the first Gospel sermon was preached in the township—probably as early as 1808. Several years afterward, the cabin of Elijah Adams became a regular preaching place, and a class was formed. Among the first members were Henry Perry and wife, Elijah Adams and wife, Robert Perry and John Hoskins. In 1827, the writer attended a quarterly meeting held in the double log barn on the farm of Elijah Adams. With other boys, he sat in the hay-mow, for the crowd filled the barn floor and stable to their full capacity. The seraphic Russell Bigelow was the preacher. His text was, "Which things the angels desire to look into."—1 Peter, i. 12; and his theme, "The marvels of redemption." On the mind of a boy seventeen years old, instructed in the teachings of the Bible concerning the redeeming work of Christ, and in full sympathy with the eloquent preacher and his theme, the effect of this discourse was powerful and enduring. In 1838, a frame meeting-house was built, and the congregation supplied with preaching regularly. A Sunday school was established about this time, with Robert Perry as Superintendent. Beside the persons already named as the early Methodists of Radnor, may be enrolled George Wolfley, Duncan Campbell, David and Ebenezer Williams, John Owens, David Lewis, and families. In 1855, the brick meeting-house was erected—evidence of the growth and prosperity of the church.

The Radnor Welsh Congregational Church was another of the early established churches in this township. From 1818, when a large accession was made to the Welsh population of Radnor, meetings for prayer and religious conference were held in the Welsh language. These services were held in the cabin homes of the settlers, and sometimes in the log chapel, through the courtesy of the Baptist Church. In 1820, Rev. James Davies, of Aberhaer, North Wales, organized a Congregational Church at the cabin of John Jones (Penlan). The original members were William Penry and his wife, Mary (who died in 1878, aged ninety-two years), John Jones (Penlan), and Mary, his wife, Margaret Morgan, D. Morgans and wife, John A. Jones and

wife. J. Jones (Penlan), and Walter Penry were chosen Deacons. Mr. Davies, the Pastor of this little flock in the wilderness, was a good scholar, educated in the Theological Seminary in North Wales, and an eloquent preacher. In 1822, he received a call to the city of New York, and labored there until 1828, when he returned to Radnor and served the church for five years. In 1825, Rev. James Perregin, from Domgav, North Wales, came to Radnor and preached with acceptance for two years. In 1827, Rev. Thomas Stephens, from Oneida County, N. Y., accepted a call and labored with success for one year. In 1838, Rev. Rees Powell, from South Wales, became Pastor of the church, and continued until 1852. Under his labors the church increased. In 1841, the frame meeting-house, 30x40 feet, was built. At the time, this was a great undertaking, but the people had a heart to work and to give, so that in 1842 the dedication services were held—a memorable and interesting occasion. In 1853, Rev. Evan Evans was called, and served the church for three years, preaching in Welsh and English with encouraging results. In 1857, Rev. Rees Powell was recalled, and labored successfully for five years. He still labors with acceptance in the neighboring Welsh churches of Troedrhiwdalar and Delaware, enjoying in his old age a warm place in the hearts of his numerous friends at home and in all the Welsh churches in Ohio. In 1863, Rev. James Davies, formerly from Hanfair, North Wales, but for several years the efficient Pastor of the Welsh Church at Gomer, Allen County, Ohio, was called. During his pastorate, the brick meeting-house was built at a cost of \$3,000. From the subscription paper, we find that the following contributions were given: John Humphreys, \$300; Robert Powell, \$200; David Griffith, \$100; James Thomas, \$100; David Jones, \$100; E. T. Jones, \$100; Rees T. Jones, \$100, and the following, \$50 each: R. T. Jones, D. R. Griffith, Sarah Jones, John James, Owen Thomas, Evan Price, John P. Jones and W. P. Jones. On the 7th of April, 1867, twenty-three members were received into the church on profession of faith in Christ, the fruits of a gracious revival. The same year, the useful and venerated Pastor died, aged seventy-one years. His grave is in the midst of his people in the old cemetery, honored by a beautiful monument placed there by his sons, James and Benjamin Davies. In 1870, Rev. Thomas Jenkins, of Johnstown, Penn., was called, and his useful pastorate continued eight years. His suc-

cessor is Rev. Mr. Evans, now entering upon his laborious preaching, in Welsh and English, with prospects of building up the church in numbers, and efficient efforts for the extension of religion in the community.

Radnor Presbyterian Church dates its organization back to 1819. The Rev. Joseph Hughes, the first Pastor of the Presbyterian Church in Delaware, extended his labors into Liberty and Radnor Townships. The church in Radnor, as we have said, was organized about 1819, and a hewed-log meeting-house, built in a beautiful grove of sugar trees, on the farm of Joseph Dunlap. The first Elders were James Fleming, Joseph Dunlap and William Cratty. In 1825, Rev. Henry Van Deman was called to the pastorate of the united churches of Delaware, Liberty and Radnor. June 3, 1826, a sacramental meeting was commenced; the attendance was very large and during its progress quite a number were added to the church. In 1829, the Welsh Congregational Church being without a Pastor, thirty of its members united with the Presbyterian Church, and John Penlan Jones was chosen an Elder. During the year, the additions to the church were sixty-five. In 1836, the pastoral relation with Rev. Mr. Van Deman was dissolved. The stone meeting-house on the bank of the Scioto River was built about 1840, but not finished until 1849. The old log church was abandoned, and, for several years, there was no Pastor. The only remaining Elder was James Fleming, who died in 1846, aged eighty-six years; a good man and a faithful officer in the church. In 1837, the Welsh members, for the sake of enjoying church privileges in their own language, amicably withdrew from the church. For several years, the want of a Pastor and the administration of the ordinances, the church languished; many of the old and faithful members had died, and the interests of religion in its bounds had sadly declined. In 1849, Rev. S. R. Hughes entered this neglected field and labored successfully in restoring the waste places of Zion, and the church was inspired with new life and vigor. David Davids was chosen an Elder, and, for some time, the only acting officer in the church. In 1857, Rev. C. H. Perkins was called to minister in the church, and Robert McKinney elected Elder. The ministry of Mr. Perkins was greatly blessed, the church increased in numbers and activity in Christian work. In 1871, the following constituted the eldership of the church: Robert McKinney, J. McIlvain, J. D. Newhouse and T.

H. Howison. In 1874, the sudden death of the Pastor, so beloved and useful, left the church vacant. Since his death it has had no settled Pastor, but is supplied with preaching and sustains a good Sunday school.

The Protestant Episcopal was another of the early church organizations of this section of the county. In 1836, Rev. Abraham Edwards, a native of Wales, educated at Kenyon College, and a minister of the Protestant Episcopal Church, labored in Radnor, preaching in the Welsh language. A church was established and a house of worship erected. David E. Jones, Richard Savage, William Watkins and Joseph Cox were the Vestrymen. In a few years, Mr. Edwards left the field, and after his departure, having no regular services, the church disbanded.

The Presbyterian Church was organized about 1848, and was composed of American families and the descendants of the old Welsh settlers. Rev. Henry Shedd, a faithful pioneer missionary of the Presbyterian Church and an able preacher, labored successfully in organizing this congregation and building up the interests of this church. In 1854, the brick meeting-house was built, evincing the earnest religious life of the people and their zeal in regard to the prosperity of Zion. The following are the ministers who have labored in this church: Revs. H. Shedd, M. Jones, John Thompson, H. McVey, E. Evans, D. Wilson and J. Crowe. The following have served the church as Ruling Elders: Messrs. Stoughton, Dr. Mann, Robert Danis, Robert Evans, J. Wise and R. Wallace. A Sunday school was organized soon after the church was formed, and has continued an important feature of church work, accomplishing much good.

The Welsh Presbyterian is of more modern organization than any other of the Radnor churches. Many of the Welsh settlers were members of the Calvinistic Methodist Church in Wales, but for many years they had no distinctive church relations, but united cheerfully with the American Presbyterians or the Welsh Congregationalists. About the year 1850, it was determined to build a church. In faith and church government, the Welsh Calvinist Methodists are almost identical with the Presbyterian Church in this country, and therefore they have adopted the name, and they maintain a correspondence with the General Assembly of the Presbyterian Church in the United States, by sending and receiving fraternal delegates, and their young men are educated for the ministry in

Presbyterian theological seminaries. The Pastors of this church have been Welsh-speaking ministers, good and faithful shepherds of the flock of Christ. Among them may be named Rev. Hugh Roberts, Rev. William Parry, and the present Pastor, Rev. Daniel Thomas. In 1877, the congregation built a house of worship, a neat and beautiful temple consecrated to the service of God and the promotion of religion in the community. Their Sunday school is conducted in the Welsh language and is attended by the parents as well as the children, a feature which everywhere characterizes Welsh Sunday schools, in Wales and in the Welsh settlements in this country.

The first Sunday school in Radnor was established April 18, 1829, in the log meeting-house. A constitution was adopted and signed by forty-two members, constituting the "Radnor Sunday School Union." John N. Cox and Morgan Williams were chosen Superintendents, and B. W. Chidlaw, Secretary and Treasurer. The payment of 25 cents constituted any person a member. The original records, still extant, show that the school was eminently successful. The following were the teachers: John Lodwig, John Cadwalader, B. W. Chidlaw, David Kyle, Miss M. A. Adams, Julia A. Adams, Mary Foos and Naney Wolfley. Primers, spellers and the Bible were the text-books. The records show an attendance of from seventy to ninety scholars. One Sunday, 609 verses of Scripture were recited from memory, and in five months a total of 6,990 verses. In May, 1829, the Treasurer went on horseback with a large leather saddle-bag to Gambier, Knox Co., Ohio, and invested \$6.75 in books published by the American Sunday School Union, and sold by Prof. Wing, of Kenyon College, an early and faithful friend of Sunday schools in Central Ohio. The books were of good service to the youth of Radnor, when they greatly needed such valuable helps in acquiring a taste for mental and moral improvement, and storing their minds with religious knowledge.

In after years, as churches were organized, other Sunday schools were established and exerted a wide and blessed influence on the rising generation. These schools have been conducted in the Welsh and English languages; popular sentiment has always been in their favor. At present, six Sunday schools are sustained in the township, and are accomplishing much good.

Memorial services were held last April (1879) in celebration of the semi-centennial of the organization of the first Sunday school in Radnor. The